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dor, or Rabat, where they are shut up without air and without light till their ransom is paid or they perish.

Dr. Weisgerber saw six hundred of these unhappy beings, each with an iron collar fastened to a long chain which bound the victims together, with about twenty inches space between them. That they may be inspected more easily, they are forced to keep themselves crouched in an enormous spiral, and so closely huddled one upon another that they can only move in a body. They are poorly clothed, and some are quite naked, and so they lie in the mud and the rain and the cold wind. There were children among them. They are fed on cakes of barley meal, and once a day the bodies of those that succumb are removed from the chain. When Dr. Weisgerber first arrived at the camp the deaths among the prisoners numbered ten a day; in the last four days of his stay there were a hundred deaths.

By the last week in January the camp broke up. The district was pacified; the taxes and the war contributions had been levied, the country was devastated, and the inhabitants were scattered and reduced to misery.

The day of the departure Dr. Weisgerber stationed himself, with his attendants, on a little eminence, to see the march of the army. The white tents disappeared as by enchantment, the great imperial tent standing alone for a time. At last this was struck and packed on mules, and the disorderly multitude began to move; camels and mules, the Sultan's horses led by slaves, infantry soldiers, chains of twenty and thirty prisoners, horsemen with long guns, negresses riding astride on mules, and then the Sultan's harem, surrounded by a guard of eunuchs armed to the teeth and crying: "Room for the wives of our lord!"

Behind the harem a troop of horsemen and standard-bearers preceded the Sultan, who wore a snow-white burnoose and rode a black horse, with trappings of green and gold. An attendant followed, holding above the Sultan's head an enormous red silk parasol. The Grand Vizier rode near the Sultan, and then came a closed litter covered with leather and borne by richly-caparisoned mules. Four magnificent horses, saddled and bridled, were led by grooms; after these came the dignitaries of the Court, the military band, and an escort of the Sultan's black bodyguard.

It is something to have seen the simple methods of government in operation in Morocco.

CH-L.

Japan. Nach Reisen und Studien im Auftrage der Königlich Preussischen Regierung dargestellt von J. J. Rein, Professor der Geographie an der Universität Bonn. Erster Band: Natur und Volk des Mikadoreiches. Zweite, neu bearbeitete Auflage. Mit 2 Abbildungen im Text, 26 Tafeln und 4 Karten. Leipzig: Verlag von Wilhelm Engelmann, 1905.

In few parts of the world have the last decades brought about so many vital changes as in the empire of the Mikado. This second edition of Professor Rein's Japan, long recognized as authoritative, has therefore been greatly enlarged, partly rewritten, and in many parts become almost a new book. In its new form it is again the most complete, reliable, never-failing reference book on the country and its people, from the legendary creation of the islands to the outbreak of the Russo-Japanese war. The first volume, which has just been published, is the more strictly geographical one, while the second deals with the commercial and economic conditions of the country. It is impossible, of course, in a mere review of such a book to do more than pick out at random points which seem

to be of the most general interest. The volume consists of two divisions—the country and the people, respectively. The former deals with the location, natural and political divisions, coast-line, border oceans, ocean currents, geology, physiography, hydrography, climate, flora, and fauna of the Japanese islands; the latter with the history, anthropology, and ethnology of the nation, and the descriptive geography of towns and cities having more than 20,000 inhabitants. An especially valuable introduction gives a vocabulary of Japanese words which occur frequently in geographic names.

In the spelling of names the author uses the English transcriptions, with the exception of Tokio and Kioto, which is the accepted French spelling, and which, in accordance with Sir Ernest Satow, he considers a better equivalent of the Japanese sound than Tokyo and Kyoto. Long vowels are marked *ā*, *ē*, *ī*, *ō* *ū*.

Japan of to-day consists of two natural and historical divisions: Old Japan—viz., the territory of the feudal times, from 1600 down to the middle of the 19th century, and the islands, of more or less colonial character, which were acquired during the last century. Old Japan includes: (1) Honshu (“main land”), or Honto (“main island”), or Hondo (“main part”); (2) Kiu-Shu (“the nine provinces”); (3) Shikoku (“the four provinces”), and (4) the lesser islands of Sado, Oki, Tsushima, Awagi, and Iki. It is these eight islands which were comprised formerly by the name of Oyashima (“the great eight islands”), and to which latter the name of Japan was first applied.

The history of this name repeats in an interesting way that of the country itself. Its original root is the Chinese *Dji-Pēn* (“origin of the sun”), or *Dji-Pēn-Kuē* (“land of the origin of the sun”—the Levant of the Chinese). With the extension of Chinese influence and civilisation across the Japanese Sea, *Dji-Pēn* was adapted to the Japanese tongue as Nihon or Nippon (Jap. “nitsu”—sun, “hon”—origin), or Dai- (“great”) Nippon. *Dji-pēn-kuē*, on the other hand, became the “Zipangu” of the Middle Ages through the Italian rendering of Marco Polo, and the “Cipango” of the later Spanish chroniclers. When, in the 17th Century, the Portuguese and Dutch missionaries re-discovered the islands, they transcribed the name as Ja-pon or Ja-pán, respectively.

The Germanic tongues prefer the form *Japan*, the Latin tongues take *Japon*. The Japanese continue to use the name Nippon, not for the main island, but for the whole empire, and call themselves Nippon-Jin- (“jin”—people).

The natural divisions of the more recently acquired parts of the empire are: (1) the Riu-Kiu (Chinese Liu-Kiu) Islands, acquired in 1876; (2) Formosa (“the beautiful one”), and the Pescadores Islands, acquired in 1895; (3) Hokkaidō (“North” district”), which was declared a colonial province in 1872 and includes (a) the island of Hoko-shu (North land), wrongly called Yezo on most maps, (b) the Kurile Islands, and will now probably receive the further addition of (c) Southern Sakhalin. As to Yezo, this name is used by the natives exclusively to designate a tribe of *Ainos* in the northern part of the island wrongly so named; Hokkaidō is the name used for the island by the Japanese. Unfortunately this name, like many other popular names, is not very strictly limited; it sometimes refers to the island alone, and sometimes to both this island and the Kuriles. Professor Rein suggests the adoption of a definite geographical name for each, proposing for this island alone the name of Hoko-shū (corresponding to Hon-shū,) so that Hokkai-dō may be reserved for the district. This sensible suggestion ought to be endorsed by geographers in general.

These natural divisions, a knowledge of which is indispensable for understanding the development of the country, have now been supplanted, however,

by a modern division into administrative districts ("ken"), in much the same way as the old French provinces were superseded by the department system. There are forty-six "ken" in all, to which are added the "Fu" or capital districts (Kiōto, Tōkiō, and Osaka) and twenty-one "colonial" districts or "Chō" (in the Formosa and Hokkai-dō divisions).

The Japanese consider themselves and their country of divine origin. Their legends relate that the god Izanaga dipped his lance into the ocean, and the drops of water falling from it into the sea formed the Oyashima Islands, Awa ji first. On this the god settled with his wife Izanami, another Adam and Eve, and they had five children. Their most beloved daughter Amaterasu—Omikami, goddess of the sun, and to this day the special patron goddess of the people—was the grandmother of Ninigi-no-Mikoto, who was sent from Heaven to rule the islands, and from him descended Jimmu-Tennō, the first historical Mikado (660-585 B. C.). Tennō (Chinese "ten"—Heaven, "ō"—king) has since been part of the name of every Mikado and is still his title among the common people. Like the Chinese, the Japanese considered their country the centre of the world as long as the rest of the world was more or less unknown to them. Of this belief the name Dai-Nippon bears evidence, and in proportion as education and travel have widened the horizon of the nation the prefix has gradually been dropped.

The historical part of the book will perhaps be the most interesting for the general reader; it must certainly be ranked with the most fascinating reading not belonging to fiction. The author distinguishes eight periods in the national history, limited respectively by the years 600 B. C.-794 A. D.; 1199-1333-1573-1600-1853-1868-Present. Among the more or less legendary records of the first period, the earliest attempts to conquer Korea and the introduction of Chinese civilisation and of Buddhism are undoubtedly historic. The second period includes the age of feudalism and military despotism, the rivalry of the great clans of the Fujiwara, Taira, and Minamoto; the establishment of the position of Shō-gun as an hereditary office whose holder, while originally a mere commander general and nothing more than the first vassal of the Crown, became *de facto* the unlimited ruler of the nation, reducing the Mikado to a mere dummy on the throne. The Shō-guns themselves find their masters in the third period, when the Hōjō clan, holding for years the office of Shikken (Prime Minister) terrorised the Shō-guns as those had the Mikados, both Mikados and Shō-guns being children under age, whose name lent official sanction to the doings of the despots, and who were dispatched to a monastery as soon as they grew of age to be replaced by another minor. This scandal was stopped in the fourth period, when the Ashikaga family got hold of the Shō-gunate and re-established its former power after defeating the Hōjōs; in this period, also, the first visitors from Portugal appeared on Japanese shores and the first missions were founded by the Jesuits. This is followed by another period of civil wars and feuds between various usurpers on the seat of power, during which, however, occurs the conquest of Korea through the famous General Hideyoshi. The sixth at last is again a period of peace under the Shō-gunate of the Tokugawa family, whose greatest representative, Iyeyasu, lays the foundation for order and prosperity through his famous code of laws; but the desire for consolidation and unification of the empire also leads to the persecution of the Christians, not so much for religious as for political reasons, and to the exclusion from contact with foreign nations. Then the seventh period brings the awakening of the nation after Commander Perry's visit, the abdication of the last Shō-gun, and the reinstatement of the Mikado in political power, and the eighth and last period is identical with the reign of the present Mikado, Mutsuhito, the

period of the absorption of Western progress, of the various crises which the country underwent through the new régime, and the clashes with her neighbours on her way to expansion. Through all of these records, from the earliest dawn of history to modern days, the heroic element is prominent, and certain phases and features of the events most strikingly recall parallels from Western histories. There are Japanese King Arthurs and Bayards, Wars of the Roses, feuds between Guelphs and Ghibellines, Napoleons and Gambettas. Nothing can demonstrate better than this history how much, in spite of all the differences in race, civilisation, and culture, the Japanese have in common with the Western world.

Ethnologically, Professor Rein distinguishes two types among the population: the first a fine, slender one, reminding us of the Korean and Manchu build, with an oval face, slightly protruding jaws, a finely-curved nose, etc.; the other a shorter, more broad-shouldered type, with a round face and plain nose, resembling in a striking way the Malays of Annam, Siam, and Java. The Ainos can no longer be classed with the Mongolian races; they may even possibly be Caucasians. The most important discovery concerning them was recently made through a study of geographic names, which proves that, at some remote period, they must have inhabited all of Old Japan. Old burial mounds and kitchen middens support a theory that probably the slender, Manchurian-like race immigrated from Korea to Kiu-shū and, taking more and more possession of the country, drove the Ainos farther and farther back to their present restricted area in the North. For the origin of the Malay component nothing equally convincing can be said, yet the resemblance with the inhabitants of Indo-China in stature, dress, character, and customs is so striking that the theory of an immigration from there *via* Formosa and the Riu-Kiu islands seems perfectly legitimate in the absence of further evidence.

The Japanese language, too, is a mixture of two different components: the original Japanese idiom ("Yamato-Kotoba") and Chinese. From the two the modern Japanese ("Nippon-no-Kotoba") has developed, not by amalgamation, as English has from Norman and Saxon elements, but by mere agglomeration. In the written tongue the Chinese component is still so visible that a Japanese and a Chinese may understand each other by means of a written conversation, while they will not understand one spoken word. It is greatly to be regretted that at the time when Japan first felt the need of a written language there was nothing but Chinese at hand to borrow from. The adoption of any European alphabet would certainly have been just as efficacious for rendering the sounds, and would at the same time have allowed the language more freedom and flexibility than it now has. With all its harmonious sounds, the language is so little developed that scientific publications simply have to be written in a Western language, because it is an absolute impossibility to express in Japanese the fine shades and relations of thought needed to express the results of abstract scholarship. The language is like a clumsy tool, with which even a skilful worker can reach only imperfect results. A number of expressions needed in order to bring the vocabulary up to the wider intellectual horizon have been borrowed from the Chinese; but even this remedy is not always satisfactory. Yet the suggestion sometimes made to adopt English as the national idiom have naturally met with grave objections, which are not likely to be soon overcome.

As to the purely geographical and topographical parts, too much detail is involved there to make even a flying review possible. It remains true of these chapters, as of the whole book, that they cannot be excelled for completeness and thoroughness. While it is to be hoped that the English translation of the first

edition may soon be brought up to the standing of this second, it may be said here that the style of the original possesses in a high degree the qualities of clearness and simplicity, so that no one with a fair reading knowledge of German need fear to attempt the original.

M. K. G.

Forest and Climate.—The Primer of Forestry, by Mr. Gifford Pinchot, is a book of 176 pages, in two parts, distributed by the U. S. Government. The first part, dated 1903, deals with *The Forest*; the second, dated 1905, is entitled *Practical Forestry*. There is much information in these two little volumes, and they should be generally read. The second part, but recently published, contains a chapter on *The Weather and the Streams* (Chap. III, pp. 56-73), in which a well-written summary of the relations of forests and climate, and of forests and stream-flow, is given. It is clearly pointed out that much has been written and said on the relation of forests and climate without proper basis of fact, which in this case is a series of accurate meteorological observations, continued for a sufficient length of time to make it certain that any apparent changes are not simple periodic oscillations, without definite progression in any one direction. The effect of the forest in lowering the air temperature; in moderating the extremes; in increasing the relative humidity; in decreasing evaporation, are all noted. The most important question of all, the effect of forests upon rainfall, is treated with proper caution. Emphasis is laid on the difference in the catch of rain as the exposure of the gauge varies, and on the contradictory conclusions which have been reached as regards the relation in question. This part of the subject is hardly as fully treated as its importance warrants, but the space is limited. "Whatever doubt there may be," says the author, "about the action of the forest in producing rain, there is none about its effect on rain-water after it has fallen," and then a series of illustrations and well-chosen comments bring out the relation of forests and stream-flow.

In the first part of the *Primer* (Chap. II, pp. 25-30) the various requirements of trees as regards temperature, moisture, exposure, etc., are briefly touched upon.

R. DEC. W.

Jungle Trails and Jungle People. Travel, Adventure and Observation in the Far East. By Caspar Whitney. ix and 310 pp. and 37 half-tone illustrations. Charles Scribner's Sons, New York, 1905. (Price, \$3.)

Mr. Whitney's reputation as a writer of books of travel and adventure that are both entertaining and valuable was established long ago. It is a far cry from the monotonous bleak and snow-buried lands of northern Canada, the scene of one of his most notable books, to the wildernesses of the tropical Orient, with all their great variety, which he now describes. Mr. Whitney certainly found among these jungles more promising materials than the frozen north afforded him; and he tells in his best manner much that is often novel and always interesting about the human and the brute life that he saw during his wanderings in India, Sumatra, Malay, and Siam. He took part in a short campaign of elephant-catching in Siam, went tiger-hunting in India, and had many other adventures of the Nimrod type, with plenty of the excitement of killing big and formidable game; but he says himself that he never presses the trigger excepting to get needed meat or an unusual trophy, and the book shows that his studies of wild human life, during his wanderings, were of more interest to him than the mere destruction of game. Mr. Whitney has written no more interesting or informing book than this one. The illustrations are characteristic and excellent.